

**M2408**  
**THURSDAY**  
**May 3, 1974**  
**Barn Lunch**

Ed Luttrup: I hear a deep hum.

MR. NYLAND: Hum?

Ed : Yes.

MR. NYLAND: "It's the cooler -- huh, should we turn it off?(Someone turns it off.)

Now you can think -- huh? So as usual I have listened to the different meetings. So far I'm almost up to date with last night. I couldn't finish it entirely but the most important parts I think I understood.

I remember when I was quite young. My father happened to discuss a book from a rather famous author who published the book in 1860 about a subject my father was interested in in relation to Indonesia -- and this author was quite famous and I think by that time perhaps he was still alive -- I'm not quite certain. At any event, my father happened to talk about the author as a man. He had a pseudonym. He called himself Multatutti, by that he meant "a person who had suffered a great deal". Not only that he wrote that particular book that made him famous, called "Multatutti," but he also had a series of volumes under the name of "Ideas" and these ideas concentrated more and more on certain statements he made about himself and about life and in general also about society. And in that occurred a certain statement. He said, "I have no principles." My father took that particular saying and got quite angry. I remember very well -- I don't know how old I was. It made an impression on me. My father said, "When a man has no principles he is not a man". It has stuck with me all through my life, because what we are

trying to do with Work is to establish principles -- traits of character which can actually be understood from the standpoint of God.

And so when this passage that Jerry read from Ashiata Shiemash, I'm sorry to say that a great deal of the meeting proved to be not an understanding of what was really meant. You see there are two facets of Work. One is quite definitely the wish to Work on oneself for the purposes of growth -- of developing a Conscience and a Consciousness. But then there is another facet -- the consideration of what am I as a man. That has to do in the struggle for getting to be a man as one wants to define it and whxh Gurdjieff calls harmonious, or a man who is in equilibrium, or sometimes a man who has a Conscience and a Consciousness and also has a will. That is a different way of wanting to see what is the ideal of a man, and so in describing the ideal one does not talk about Work. One talks about oneself. It's a question then of the acquisition of self knowledge which one reaches by means of Work. And so when that passage was read you should have paused and let it penetrate, because here was an aspect that we usually don't talk about and only when you once understand the question of Participation -- that then under the guidance of an 'I' you will change.

That that is the second period or a second step in the development of a man. And that the first part -- we talk about Observation and Impartiality and Simultaneity, which is a description of a method of how to grow up or what to develop, what is at the present time potential. And that involves different concepts like acceptance and things we do talk about. All of that should lead to self knowledge. The self knowledge will establish the level of one's being which is connection between the centers gradually starting to function in a different way and because of the connection which then becomes much

more firm -- and in particular the relationship between feeling and mind which becomes much more of a mutual understanding and a partnership, so that then you might say in a Conscious state Conscience develops also at the same time. That in the question of Participation there is a gradual change of oneself as a result of more insight which comes from an 'I' as an objective faculty. Then if we go from that Participation period over into an experimental one -- one starts to test out the different changes of a man. Mostly to see if in that particular condition of such changes the objective faculty still remains in existence. And of course you have to realize that whenever we talk even about Participation that it has to be done with an 'I' present.

That's why we spend so much time in trying to develop a method and to become acquainted with whatever is really meant. First an establishment of what one is and a very definite objective judgment, an impartial criticism of that what is man. And in that particular description or whatever there is as discussion we talk about Work and how we Work and what results we reach and to what extent it is possible that an 'I' can remain in existence. But then when you wish to go over in a discussion of yourself, and we have talked about that., saying, for instance, what manner of man am I? What is the level of my being at any one time? One talks about an Aim that one wishes to reach over a very long period of growth. So you see that was the accent. What do I wish to become and what kind of struggle is necessary to become a Conscious and Conscientious man? And that then what is the method is a little bit in the background because we don't talk about it and only knowing that if I once understand what a man ought to be, then the only way to reach it is by means of Work.

Now it was apparent here and there that there was that kind of a realization of what we were talking about, but in a general way it was not emphasized. When one talks about desires -- and there is a struggle between desires and non-desires, it has to do with an understanding of what a man is and what he has to do to get free from his unconsciousness. That the Aim is to become a Conscious and Conscientious man and that then together with his Consciousness he has to develop a Conscience which will give him the measure of his particular behavior forms. And so the desires which are in existence in a man when he is unconscious -- we must know about what they are. And we must know for sure that they are real properties of oneself. Now if we talk of establishing of principles it has to be a characteristic -- a desire to describe that what is one's character. That what is the reality of oneself in the eyes of the Lord. And so when we want to talk [about] how to reach that, we start to describe two things. One, the desires we have at the present time and the other is a condition in which the desires have become non-desires. And it becomes very simple, because if we say I am what I am unconsciously I try to find out what there is within me that is not unconscious. We say which is objective or which has the potentiality of becoming objective. Then we talk about inner life or essentiality. And as consideration of that we also know that even essentiality is already tinted by unconsciousness. It belongs to us as an unconscious human being, and in order to reach the state which can be described as freedom we talk about Magnetic Center as a fundamental possibility from where all activities should take place and from where such growth as we have in mind has to come. You didn't say very much about that. Even there was difficulty in understanding a desire from a non-desire. A desire becomes a non-desire when I go against it.

When I understand that, that desire happens to guide my life. And then when I don't believe that that desire is leading in the right way because it may help me to remain unconscious, I change it in a non-desire. Then I say I have to go against such desires to eliminate them so that they will no longer be the motivation of my life, but in its place there has to be something else which of course is linked up with an Aim that I have for myself as becoming a harmonious man. I use that now, a man in balance -- a man in which the three bodies have grown up and are working together for a common Aim. The common Aim of a man with three bodies is to establish as high a level of being as he is capable of. The highest level for a being, a human being, which can be reached on Earth is not only a balance of the three bodies but a mutual understanding of the Aim of each of the bodies. So that then the three bodies can function in partnership with each other and have definite functions to fulfill for themselves, but always with the knowledge and understanding on the part of the other two. And that is the Aim of the level of being in which certain principles are formed in a man which determine his character as an ideal man of what he should be if he could be Conscious and Consciencious. I've said that the relationship between Consciousness and Conscience has to be established as two sides of a coin. That they are two different facets belonging to the same essentiality. And that therefore when I want to talk about the Conscience and the development of an objective Conscience, I also have to talk about consciousness. Of that what exists for me as a light on the path. An understanding of relationships, an understanding of the level of my being as I am unconscious, and a wish to grow up -- as I say to become a man in the development of that what is now potential and that then I would like to have function in such a way that there is no further disagreement between the three centers or the three

bodies. So that indicates immediately what kind of road I should take. The elimination of disagreement between centers. We aim towards that when we say, "Do certain things as wholly as you can." Meaning by that again wholly as a unit. And at the same time holy as in the sense of sacredness. And therefore when one wants to discover what is really the Aim, you talk about yourself about what you are. Not as yet how you are going to change it or how you have changed because of better insight as a relationship with your 'I'... You talk only about the properties which you can call characteristics which are at the present time quite definitely of this Earth. You have to understand desire as belonging to each one of the three centers. Maybe the desires of the body are a little bit more predominating than some of the others, but many times activities of the body of course is followed -- is actualized as it were as a result of your thoughts and your feelings. And both of such centers have their own desires. They wish, and many times this question of the mind in describing of what you are or what you think you are or what you would like to become, or how one wants to be respected or acknowledged, and when Gurdjieff talks about vanity and self love he talks about love in a feeling which is adjusted to oneself and which is described by the mind as a case of vanity. So you see the discussion was not sufficient. You did not talk enough about yourself, although you did describe here and there certain conditions which you had noticed of yourself. But then the big question is -- are you then, when you describe it and when you are in a position to accept exactly that what as it is without any further qualifications or a rationalization process that perhaps that is not the truth. If one is convinced that that is the truth, then one has acquired a very definite principle of being what one is and the

responsibility for remaining that what there is essentially and if possible in respect to one's Magnetic Center the ultimate truth.

One must then talk about different appearances and behavior forms in daily life. We've talked many times about relationships, but we have not talked very much about thought processes and about feelings then only in a general way like saying, "Don't waste energy," which of course is quite obvious. In the beginning it's natural that one talks about management, but then the management has to be followed by the assignment of certain positions of the conditions within one's mind and feeling by certain sections of subcenters fulfilling certain functions. And then in Participation becoming more and more convinced that that is the actual truth of oneself, that then under the influence of an 'I', a certain amount of wisdom is given to a man so that he can build up his own principles, and in addition to truth, he can add to the principle a responsibility and a very definite wish to go against tendencies which are in him and which have to be eradicated.

We don't talk very much about that because I really don't want to. It belongs to a particular state in which one is capable to retain Awareness. And we're struggling very very much with the maintenance of an Awareness. We are still much too much living in a particular period of just having a flash in the pan of recognition of what one is without the continuation of the existence of 'I'. And therefore talking about an Aim which is ultimate and which one has to learn how to fight constantly against the desires and replacing them by a nondesire must at the same time imply that I continue to live in my life and that I continue to be exposed to influences from the outside and that I continually will have within myself -- my mind and my feeling functioning in the ordinary way of unconsciousness, and that the fight is not only limited to the condition and the wishes on

the part of my body. When first the truth is there and the responsibility has been accepted, then one has to find out how to fight. And we don't talk about that very much because if I start talking about it you forget that the 'I' has to be there. And as long as you really cannot maintain it there is no use trying to change yourself. Changing yourself in an unconscious way simply means you are just exactly the same. From the standpoint of 'I' in the first place there is no interest in such a change. So the Lord God remains very sorrowful when a person continues to live in an unconscious way even if he makes attempts to changing without reaching a little bit higher than the level where he is now. And that therefore such attempts of just changing and substituting, which may be quite all right from a physiological – from a psychological standpoint is not building any mansion in heaven.

The Aim for a man is to realize what is needed if he reaches heaven, so that he is fully equipped. That he is ready to give off or to leave what is still in the way. And that he has had the responsibility of management by extracting from himself all the different forms of energy which have been of use -- eliminating those ideas and thoughts and feelings and even tendencies on the part of the body which have been exhausted and where the energy has been extracted from it -- so that then what is left is a possibility of a relationship in accordance with Consciousness and Conscience. Conscience will continue then to weigh your behavior. To put it constantly in front of a scale. To see how much there is still unconscious and how much there is Conscious. That is how much there is of sleep and how much there is of waking up. That is the scale of the Conscience. And to have that indication, your Consciousness will tell you then what to



do. That is, it will give you the insight of what is required as a result of an 'I' functioning in Objectivity.

And then the task for a man really begins. Then he has to have his Aim in mind constantly -- and at every time when he considers himself in ordinary life behaving in whatever way it happens to be, because again I say -- it does not matter at all from the standpoint of 'I' that he happens to exist, as long as he exists it's sufficient. Not the way he exists. This time something within me starts to function to help this 'I'. I say it that way because the 'I' is still too sacred. But 'I' has found within myself that what was given to me at the moment of my conception. And the responsibility extends now to the development of a Magnetic Center from within going through the period of Participation and ending up as a possibility of an experimental period in which then my behavior, my personality is going to be changed. We talk about it many times. That a personality should not remain what he is. I don't care about the form, but I do care very much about the kind of thoughts I have and the kind of feelings. About the constancy of the necessity of realizing how to take care of energy which has been given to me and which is available to make it go in the direction which is efficient and useful and really would promise results of the kind I wish. So again after the management, after the truth, after the responsibility, it's a question of knowledge. What to do and what to go against at what time. And to experiment within the framework of my own ability of my personality understanding what is now needed for the possible change. I can say many times: insight, or to turn Aspiration into Inspiration or to actually realize that what I am now has the capacity, the potentiality of further growth. But where does that wish come from? From my Magnetic Center wishing to be set free. It's quite obvious -- we talk constantly

about life being imprisoned and we say setting it free. What do you think is the reason that this life wishes to be free? To tell the form of myself that it has fulfilled its function when it has set the totality of my life in all three centers free. And that the change of my personality simply indicates that the form in which life happens to exist is still in the way. That the obstacles I have to overcome are exactly my desires. You must understand that the desires have to do much more with form -- with the way one is as a personality living on this Earth. And of course the indications are I wish to be on this Earth as a man -- a man now existing in an unconscious state, but expecting then from the reality of other people a certain admission that I'm somebody. I look for respect and vanity. I wish to be recognized. I want to do certain things for my own growth in order that other people start to admire me. I'm terribly hypocritical about such aims because that is not my inner Aim. And it is constantly the desire towards the outer world, which produces in me the kind of thoughts and feelings which of course I encourage that in an unconsciousness. And the fight is gradually to change this unconsciousness into Conscious operation of all three centers for the functioning of the three bodies in the sense now of Objectivity.

You see we talk about personality -- what it ought to become. I say an individuality -- in which all the functions of a body one two or three have changed to a higher level of Consciousness and Conscience and will. That's the problem. But that is individuality. That is what I wish to become -- on Earth. And that requires a tremendous fight. Going against my tendencies, going against that what I know as my emptiness, and filling it with material of a different nature. I want to introduce Great Nature into my nature and I want to start at the point where nature leaves off. You remember the definition of art. It is not a repetition of what is already in nature. It's exactly where nature has stopped that

art starts in creation. It is exactly the same with one's life. When my natural behavior forms have given me whatever Mother Nature was allowed to give me, or whatever I find myself with -- at that point I start to Work in accordance with the rules of Great Nature -- the development of myself towards a Kesdjanian body and the development of a Soul. And whatever may be more important of those three, I don't decide as yet, because I wish first to have a realization of three bodies functioning together in harmony. Because then I could become interested in what is the purpose of such three bodies that they then exist. That they then, in unity, can actually become something else. But that is not my problem as yet.

I first have to develop a Soul -- that's my most important problem. A Soul which is free. A Soul which is not vain. A Soul which has all nondesires in a wish to yield to forces which are higher than we are, eliminating all the different forms of possessiveness which exist on this Earth -- and in reaching that kind of freedom in humility, in becoming from the standpoint of the Earth nothing, to be in the eyes of the Lord a potentiality for further growth into cosmic Consciousness. That is the ultimate Aim, but we are talking now about how to reach that Aim and a description from time to time about what one is actually. That is a truthful statement like a weekly report. Like a birthday requires to tell me in truth -- what I am and to make up a certain consideration for myself -- sometimes I say a promise. But it is a promise, which still can be broken. But you see if I'm very serious, I make a vow. A vow cannot be broken, and don't ever make one unless you're fully convinced that if you don't keep it you'll kill yourself. Sacredness sometimes requires that kind of attitude. That you have to wish to become nothing in the eyes of the Lord because then you become material for further use on a higher level. And that the

determination where this nondesire starts, where it has to become operative as a substitute for my desires is to be measured from the standpoint of your Being as a whole.

The standpoint of your Being, the level where it exists consists of different aspects in relation to the three bodies. In relation to that where the bodies actually started to come from. In relation to a Magnetic Center, which gradually is set free and then becomes operative in any one of the three bodies and reminds a person from the inside of his life of what is meant by Work on oneself. So that then in the wish for oneself, understanding what is needed, your weekly report is sent to your 'I' to be looked at and to see if you are on the right road. That is the system as it ought to work. From within towards the outside world under the supervision of your 'I' telling you it is not sufficient as yet, it is not Conscious enough, it is not definitely Conscientious. Your 'I' will tell you that when you listen to it. When within the multitude and multiplicity of daily activities you can come to yourself at times and then remembering the necessity of a solidity within that you from that standpoint of solidity which may even start as a moment of existence within yourself in the recognition of life as it is actually without further interpretations, that then that can expand and gradually start to change even the form of your personality. But the most important part is of course the spiritual value which is attached to all of this. The representation of the form in what it wishes to symbolize for oneself as the actuality of an existence -- and making that actuality an experience. Don't ever think that you make reality by imagination. It is helpful to have an idea that -- it was mentioned somewhere that if you wish to become healthy the imagination that you are already healthy can be of help. It's true. All it does is to put you with your face in that direction. It doesn't help you any further. The first step towards that will give the experience of

health. And that is helpful -- not your thoughts as an imaginary possibility. The reality is only based on that what you actually are and you have knowledge of.

But aside from that, one starts from inside out. One starts to look at the different properties of oneself. The weekly report describes oneself as one is in an objective sense and only mentioning that what is the truth. Not the interpretation. Very much like when you bring out a report about your financial condition. You're not stating certain things that are not truthful and you don't add the different ciphers up in the wrong way. You have to be able to swear to God that that is the truth. So the consideration of your desires are under that same kind of obligation. You must know that the desires as such exist within you, and again I say the desires which are threefold. Not only your body -- mostly your feeling. The excessive nonsense that is in your feeling. Absolutely not regulated and let it go here and there as it wishes. And quite definitely your mind which is not at all under a discipline. That is why so many of these little statements that come out here and there by certain little bits of gurus -- just to live your own life the way you wish it -- is so utterly false -- because it is not based on anything that you really know. It's only based on that what you feel as something that exists as an expression of your life in your ordinary unconscious form -- and it will lead to all kind of nonsense in the time so-called -- to live yourself out or to wish to have any kind of relation with anybody -- freedom in everything including sex and the rest. All of that is so terrible. That one sees certain things take place which are so dead against the formation of any kind of principle and are quite definitely against any wish to exercise and learning how to discipline oneself. One has to learn how to spend one's energy for a good purpose and one has to learn how to not wish to spend it when it is not justified. But you see that justification is determined

by your Conscience. And that is why this Objective Conscience is very, very important for your Aim. Because it has to be formed out of the material which you have now available in your unconscious state. And there is a little bit of a Conscience at the present time in order to be able to live together as ordinary people and to stay out of the clutches of the law. Or whatever there is that you say as Conscience that it will not do or cannot or it is against something that would make you a little too hypocritical. There are things like that -- only one appears many times to the outside as if one is actually a white plastered grave as they call it in the Bible and inside it stinks.

These questions of going against one's desires are not easy. They are not easily solved. It does require a great deal of wish and a wish for real knowledge. And you can only do that at times when you want to write your report. That is why the Sunday happened to exist as a place from where you look back on your week -- what you have done, and if the judgment is that it is all right and it is functioning, then your weekly report to 'I' will receive from 'I' an okay and then can be filed in the book of your life. But if there is something still that you would say it is not done as yet and thank God there is another week coming -- maybe there is a chance for me to correct my personality -- my quickness in saying things without any judgment, my desire to be recognized ahead of the game so that other people can admire my mind, my particular feeling in just giving it a little bit of attention here and there to those things that I can profit by them.

Let's say that you take care of dogs and animals and so forth in order to have them become a little bit of a servant to you. The consideration of giving something to someone else because you can have it returned to you in some other form. The question of giving freely without any wish for return. An understanding of loving which is based totally on

giving. For the other person, creation of conditions in which such a person could actually live and develop. A wish to understand within oneself what one is in actuality and potential -- and then to feed the potentiality so that it can grow up in the direct way -- that is in a correct way directly attached to that what one is -- starting from the point where one is, because that is then knowledge which is to that extent even absolute. That is the foundation on which you build your house -- your Kesdjanian Body already partly immersed with an unconscious state, but having a potentiality which can become objective. But your Soul, which of course is the most important for the freedom totally of the physical body, freedom from all desires of the body, freedom from the body when it is dead.

And so when you talk about these things, you have to talk about them in proper perspective. Don't go off them in description of your little daily existence in which you made a few attempts of Work on yourself, which didn't amount to very much because, as I say, it only lasted for a little while, a very short while. What does one do? One has energy, one sees tendencies, one sees conditions of oneself -- a certain tightness of your body, a certain muscular tightness of something that makes you too tense, a certain conglomeration of all kind of feelings without rhyme or reason -- unreasonable -- but nevertheless occupying space in your solar plexus and a hell of a lot of thought processes that go on which really don't amount to anything whatsoever and are circling around in your brain and simply create the idea that you are a big wheel. All such things of course one has to see of oneself in an impartial way, and the acceptance of that, that you know that that is what you are. That will give you a chance to actually Work with it, because if they were not acceptable you could not help them. They would not stay with you and you

could not discipline them. The acceptance means that you are bound to them because they -- such little indications of what you are as a personality -- wish to stay around. They don't roam around in order to prove to themselves and to others that they are different. That what is really this question of accepting oneself in Impartiality is to bring the totality of all unconscious existence and activity to a standpoint -- to a standstill -- to a realization of that what is, as we say, sometimes the description of your amnesia. But that then from there on one starts to operate within the realm of Consciousness, within the realm of Conscience as much as you can allow yourself to indicate to yourself what ought to be. You have to be very sharp, but at the same time very kind. You have to understand yourself. You have to know why you are the way you are -- it doesn't matter. And it doesn't help very much if you say I'm mechanical. It comes out in your behavior. It comes out in actually how you present yourself to others. If you're not hypocritical sometimes actually what you are in reality within comes out. But if there is hypocrisy, that's the first fight. You take that and say, "I do not wish to be that way unnatural even," because your hypocrisy is cultural. That what you are within is your natural state. So first there is the fight between cultural forms of behavior and that what you are naturally. It means many times a division between the acquired characteristics and that what you are essentially.

All right...

## SIDE TWO

MR. NYLAD: And when I talk now about the different considerations which will be followed by a fight I mean that one goes against the grain in a very small way -- within



your means. When it is only the addition to a weight you can lift which has limitations. And to make a little bit of an extra effort which is as a result of a great natural desire which does not belong to your natural forms of behavior. It goes against the grain of that naturalness, but you add to it a little bit of -- I call it -- Great Nature, for lack of a different word -- perhaps Self Consciousness could also be used. Of a wish then to become just a little different. And this you have to see in such variety of your behavior as you are during the day. You have to learn how to walk on eggs -- very carefully. That you are not crushing too much. That you see that that what is there is attended to in the proper way and the proper proportion, particularly your own life. That you give it whatever is needed. We talk then about the three first rules of Objective Morality. The taking care of oneself -- so that one's self as a body and the different instruments become actually that kind of a laboratory with which you can work and with which you can carry on Experimentation. The knowledge of then what is needed -- of what you are, to change that knowledge into the understanding of what you wish to become. That is a problem that applies to you every day. At the end of the day to see what you have accomplished. At the end of the week, if you become serious enough about it, to make admittances to yourself -- how stupid, how idiotic you behaved. And not only this question of negativity -- that one is not as yet, but also the question of the positively in which too much was too much -- exaggeration. What is the meaning of wanting to do this?

And now you have to switch this whole perspective to a much larger, almost I would say, universal aspect. Because there is God and He is within you because He is omnipresent. He is not recognized by you simply because you are so engaged in your own unconsciousness. Your Magnetic Center is the first indication of life existing in

simplicity and without a form. That is the voice of God by itself but not as yet speaking -- only in silence. When one starts to loosen up the bondage of that Magnetic Center, God starts to speak because He's omnipresent. He also speaks because He is omniscient. And He also speaks because in His omnipotence He will give you energy. The force one needs for overcoming the difficulties of oneself to going against the grain is the constant realization of the essential essence of one's Being. That is where you go to pray. That is where you hold up everything existing for a moment in order to make contact with that -- and to have a determination -- like I say sometimes: a promise to yourself -- and if you can, a vow -- that you will actually become what a man ought to become -- I say again in the eyes of the Lord. Then you can Work. But you see then you can describe what you wish. But then you have the Aim in mind -- and you know that all of that what you wish to do creates then within you a motivation. What is the motivation? I would say to understand God. Or to be on the right side of Him. Or to have within oneself an inner joy and no sorrow. Because that what was in the passage has to do with God. That we in these attempts help Him to overcome or to help Him with His burdens. What it means is for oneself, as a part of God now in this sense that I explained, that you then give for yourself a joy that you have Worked. Because each time when there is a little bit of an inch or a second or a moment of that kind of experience of more freedom, there is joy in heaven which is within you. And that is the whole question -- how can I make my life at the present time joyful and not sorrowful. How can I, when I go against the different tendencies, overcome the wish to retain the tendency because of my own little enjoyment and replace it by something that of course becomes much more worthwhile for me from the standpoint of this kind of perspective in which you see the universe as a whole and

life existing everywhere and always. Such concepts then can become clear to one because you can understand a little bit more of eternity and to some extent you can feel the presence of the Lord.

When we talk about that and that kind of perspective and if every once in a while you see what you are -- what has become of you by the acquired characteristics mostly in the direction of mechanicality and unconsciousness. What you have been doing in your sleep. That then there is a wish for an awakening because there is a motivation knowing in what direction you wish to go. That is the wish Gurdjieff expresses when he talks about how to become a man. That should be a wish for people -- for all persons if they can -- for each person a possibility. And then again we go down to that what actually can exist and we say it's plausible -- 20% I say, and then 5% actual. I do not know how much. I only know that if I come from the possibility I would like to make it a plausibility that I actually, as probable and possibility existing a little more in reality, finally out of that what is probable for me -- realizing that it is a possibility which is now applied to me as having a potentiality. That I make the actuality for myself as an experience of existing at least partly as a Consciousness and a Conscience -- partly wishing to become an individuality. Then I Work. But you see what is needed. Much more this realization of the nearness of your 'I'. That it can be there at any one time when you wish it to be there. That there is no objection of this 'I' to wish to stay with you -- because there is such a wish actually to grow. And that you pray to your 'I' -- to your Magnetic Center -- to God -- to all archangels -- to all combination of higher spirits -- to the totality of all life existing in the universe. You pray to that to see if more insight can be given.

The SI-DO in this Kesdjanian is your Sunday. That is where you live. During the week it's okay -- Aspiration and Inspiration. You are active. During the week you remember your Aim and you Work. And you report on the Sunday -- metaphorically -- at certain times of what you have done and what you are going to do. A new determination every time when you finish your report. Because when you sign your name to it, if it is the truth, you sign it in blood. You say underneath at the last line -- next week will be better. Sometimes I say live for a week like that. Each day will be better. At the end of each day I say, "Tomorrow I will make a better day." Again the next day you make the same statement. That's a week of Work. When I say three months of concentrated effort I mean really that we honestly want to Work. Then we can accomplish something, but it depends on everybody really and not someone who falls by the wayside unless he is too tired and then we can help. But to be a reminder for yourself in your life -- to see what is this Magnetic Center speaking to you -- as if God is using your Magnetic Center to speak. Your Magnetic Center is your own. You become a medium to be able to transport, to transfer, or to conduct or to become a channel through which this kind of information reaches you. That belongs to you. You don't have to be dependent on someone else going to tell you what to do -- mostly their description happens to be their own world and a little bit of description of what they think heaven looks like. Within yourself you are a complete unit. You do not need anyone for spiritual development -- all you have to have is at times to be reminded. It can happen by means of other people you see. It can happen by certain sufferings that you might go through. It can also happen by something within yourself that then at certain times you wish to look at and to let it speak. If it reaches that state in which you actually want to listen to yourself -- you are across the bridge. You are

out of the state of temporariness regarding Work. You are then in a more permanent position -- and a wish to continue. That is why it is called SOL. It is where light is -- where light is with the determination for the further fulfillment after you've gone through all the struggles of the FA. The struggles of the FA are the conflicting notions in your feeling. That what finally is the determining factor is the wish to love God. That will get you out of the one and a half note. That will make you reach at certain times God in SOL. From there on you are in a permanency of a wish to continue in devotion.

And we need each other for stimulus, because at times certain people can represent it, other times, as I say, by the wayside. And we must look at each other and see that you can help each other, that it is to some extent an obligation, because the frictions you will create for yourself are rather limited, but the frictions you can create with living with others are unlimited. And it is then a question of exposure. Instead of remaining a little bit of a hermit and withdrawing within your ivory tower and hoping that you can develop your Consciousness and Conscience without the help of anyone else. You have to go out in the world. You have to find out -- I say this experimental period is very necessary for contact with the outside world of unconsciousness and with a little bit of a world in which there is some kind of a desire for Consciousness as perhaps represented by a group. But never-the-less you have to have contact in order to be disturbed. You have to have sorrow. I don't care how you wish to call it. You have to have a realization of your bondage. There has to be something in you that says it's not right. The same as you would say in ordinary life when you swear too much that someone tells you, "Don't use the word of God in vain." He's right -- because it is vain. It has no purpose. Your sorrow -- you have to suffer sometimes because other people affect you that way, sometimes you

have ideas which are not received by them, sometimes you get back criticism even if it's unfounded. It is still based on the appearance of you and what is noticed by someone else. Sometimes it is a wish to Work together and a lack of understanding of how to do it. All kind of things which will create friction you can take by such exposure. And the more you wish to develop and the more you will want to develop more fastly, quicker so as to get through with this goddammed Earth, the more you will wish to expose yourself to such conditions up to the point where you just can't stand it and where it does require on your part a tremendous effort without killing yourself. Also such times are very useful really wishing to expose yourself to all the difficulties you can even think about in which maybe having lunch with an enemy is just a little bit of something. How can one live one's life that way and still remain within one's self pure and content. Only the realization that something quite fundamental is going on within oneself. And that all that takes place is first the loosening up the potentialities and giving such potentiality a chance to develop. That innerly you will have joy that there is activity going on in the name of the Lord and in His vineyard.

Try to understand these things very simply. We come back time and time again to Work, but also to overcome difficulties in one's ordinary life. To go against such tendencies which you have acquired and which are quite useless -- after some time they are not counting very much anymore. There is a point in which you wish to drink only water and eat just some bread. You can go through periods of a little luxury, you can have indulgence for a little while. Don't make it too long. Don't sit too long where you don't want to sit really, where it is time to get up. Don't stay in your bed of unconsciousness and keep on sleeping. Get up once in a while. Make an attempt. But

don't talk about it, I would almost say -- for God's sake, don't talk about it. That is your private life. That is the way you make your Work and it is not at all of any particular interest of someone else. Unless perhaps there happens to be someone who also happens to be in the same kind of a boat, or you would like to exchange a little bit of something like a ship passing in the night and you say hello, by means of a little light that flickers in the darkness. It's quite right so that maybe you feel that you're not alone. But otherwise you don't have to feel that way because when people are Working, they create around themselves an atmosphere to which you become sensitive and you don't have to talk about it any more. People know it if you make a wish -- have a wish for becoming Conscious -- particularly when you yourself are in the same state of Consciousness. How will I say it -- when you are Conscious you can know the Conscience of someone else. When you experience Conscience you know the Consciousness of another person. That is how we function because we are not as yet complete enough to understand the combination of twins, that they actually are one.

I think it is good you quote from ALL AND EVERYTHING -- but look at it in the light of where this book is and what it gives you. It gives you many times perspectives and we are not as yet adjusted to it and not even entitled to consider it, because it is far away. It's a tremendously far distance to the Sun even. And even at that, the Sun is just our little solar system. Before you start to feel infinity, much has to happen. And each day, each day, each day, there one is unconsciously behaving. All your acquired characteristics come out -- someone just has to push you a little bit and you react automatically. All such things constitute you -- each one of us as a personality and you live with it and you can be very happy that you have that instrument, because the

requirements of life is there as a requirement. It doesn't matter any more in what kind of a form it happens to be. Your life is the most important part -- I say part -- the most essential quality of yourself. And with your life you experience -- not with your form. Therefore you augment the possibilities of life existing by increasing your experiences -- but they must be truthful to you, so that what you experience is actually an acquired knowledge of yourself, which in the truthfulness of the experience changes into the understanding of your Being.

If you want to have questions we can talk if you like. I didn't mean really to give this kind of a lecture -- but one thing led to another. I will add a few more things which have not too much to do with this -- but more reactions to your meetings. I'm happy about your meetings because more and more you start to talk about yourself, about your Work, about your experiences. More and more you will find questions you cannot answer. More and more you will be up against when you have to determine and define certain concepts which were supposedly clear to you, but when you make an attempt to put them in words you know that you many times fail. You must use much more what is available.

Quotation from ALL AND EVERYTHING, very good, but use what you can use, not what gives you temporarily a little perspective and then you have to leave it alone.

Quotations from All and Everything are very good when they are applicable in your daily life. When they do talk about an 'I', or about a description of someone who collects information about other people or the formation of the group Hechtvori, or whatever else there is described that can be immediately almost applied within one's own daily life.

Then quote from sayings of children, quote from that which is pure when you have heard it, quote from different people who have been mystical in their approach to life. Different



statements from certain people who happen to have a happy phrase. See if you can make such things your own in an application of yourself -- to live in accordance with it.

Because from now on we will start to live in accordance with principles. In order to develop the principle sufficiently so that it wants to stay with you and that you can become a character -- a reliable character, a person on whom one can count, a person who is always there when needed, a person who's always willing to go out of his way and pay if necessary to help, a person who always is willing although perhaps not always capable, even if he is willing or sometimes not able to because of certain circumstances. But the attitude all the time has to be like a Samaritan, not like the priest who walks away on the other side of the road. This is our fight at the present time. How to become, how to control, how to discipline, how to utilize then energy, and I must say now if you wish to change you must wake up with your attempt to change. You must not simply change and then afterwards Work. The energy which is available at the time when there is a wish for a change has to be expressed in as good a condition of Objectivity as you can make. When you detense the muscles of your body in that process, wake up. That simply means that there is that Objectivity being present to you while that process lasts, while you are using the energy for that purpose. If you use the energy just to make a change, it goes back into unconsciousness. If you can make use of it while you are actually making the change for a definite purpose in connection with your Aim, then that energy will go to the formation of your inner life and ultimately will end up with the building blocks for your Soul.

So you will have two advantages then. One is your change and the other is the growth of that what is potential. And the difference is the change is then permanent

because it will not fall back again onto the original DO. Whenever you make this attempt you cross a bridge between that what is temporary and that what can become permanent. The will to Work starts at that FA in Kesdjan -- you know that. That's the place. That is where there is this wish in MI -- wishing to cross the bridge by means of the arrangement of different forms of feeling out of which I choose one -- I said a little while ago -- my love for God. It means really the love of an understanding of that what I am as God's child. I don't think this is religious. This is a simple determination of the inner life and the value that I attach to an inner life as against the value of an outer life. It is a realization of an outer life being asleep and an inner life having the potentiality of waking up. It's a question in that wakening up that I use my inner life for Awareness and the awakening is then extended to Magnetic Center, where I say many times there is the beautiful something existing which I need for the fulfillment of my 'I'

It came up -- I think -- these questions how difficult it is to tell people in a few words what is Work. You get stuck. Don't attempt it unless it is very clear for yourself. It's far better to say read -- give them a task of that kind, or take out a tape where we happen to talk about it and let them go home and then come back with that kind of information, so that they can actually know what they are talking about. The second thing I want to say is don't make the explanations to new people too long. They are not worth it until they start to develop sufficiently that there is something that is alive in them that has a wish with a little bit of an understanding of what it is about. Just answer them and steer them in the right way, but don't go into detail. It is so useless, because they cannot contain it. When they are serious, a few words is enough. Give them encouragement in the continuation of doing what they are doing if it is right. Correct them if it isn't. But for the rest -- shorten

your response. And that implies on the other hand -- spend your time worthfully -- usefully: When the time to be spent with others is worthy of such time to be spent. Don't waste your energies. Don't go into all kinds of little discussions of ordinary life and listen to all the different things that someone else has experienced which in the end don't amount to much more than just the experience of that person. I would almost say don't be over kind. Don't lean over backwards too far so that you fall. Keep on standing straight, but in any event you can let come in whatever is needed from the other person and stop them at the time when they fall overboard. Don't waste your time. And that applies not only regarding Work and energy available for that. It definitely applies to all the different things you do do. But each particular application in your life has a value. Give it the value it deserves. Don't negate anything. Even negativity has a value, but don't waste energy on it.

Experiences have to be dark and light -- like the Earth is. When we talk about ourselves, we are like the Earth. When we talk about planets we already have a lighter side to us. Sometimes it is like the moon -- turning only one side to us -- rotating on the axis of an understanding of what takes place on the Earth, and when you are at the Sun, light is 360 degrees all around any kind of a circle of the Sun itself. Those are the differences. You pay attention to that what is required to have attention. You only give it that much in accordance with a measure ultimately of your Conscience. That is how you determine what is the value of your life. When you talk about your feelings and being crowded -- select that what is important as emotion. Concentrate your energy on that kind of wish -- well-being of mankind, wish to help others, praise the Lord. When it has to do with selecting out of your brain only that what is logical. Don't chum around with ideas

which have no contact with each other. Don't live by associations only. Build up within your mind a very definite something that has form, that has logic, that has reason, that is actually a representation, if you can, of a symbolism. If that is in your mind, your mental functions are functioning correctly because there's no waste of energy. It is very much with the intention of wishing to grow up, which is in your mind and to which then all thoughts will be directed. There is one Aim in your mind -- that is the wish for clarity. So maybe we leave it at that.

There is your life for this afternoon and tomorrow and for the rest of your life. Make up your mind. See where your heart is -- see if it can agree. Make it really function. Cherish it. Build it up. Contribute to it what you feel that you wish to give to that of your time and energy. And keep your body in good health.

Have a good day.

END TAPE

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